T. Mounsey

SOME QUESTIO[illegible]

AND

ANSVVERS

For the opening of the Eyes [illegible] the *JEWS NATURAL*, that they may ſee the Hope of *Iſrael*, which hath ſo long been hid from them.

WITH

Some *QUESTIONS* and *ANSWE*[illegible] for the Direction, Comfort, Help and [illegible]therance of God's Spiritual *Iſrael*, in [illegible] Travels in Spirit from Spiritual *E*[illegible] through the Spiritual Wilderneſs to Spi[illegible]al *Canaan*, which is the Land whe[illegible] Redeemed Soul flouriſheth in the Li[illegible]ing with God and worſhipping him [illegible] and Truth.

By *Iſaac Penington*, the yo[illegible]

London, Printed for *Robert Wilſon*, [illegible]*tins Le Grand*, 1661.

Harvard College Library
Pealody Fund
October 14, 1943

The Preface.

SEveral things hath the Life, begotten by the Eternal vertue, breathed in me towards my Father for, in relation both to my ſelf and others, from my Childhood. As touching my ſelf, First, *that I might be a Veſſel for Him, that I might be freed from the bondage of Corruption and brought forth in the Image of his Life.* Secondly, *that I might be filled with his Life, that I might be ſatisfied in the preſence and with the fulneſs of the Spring of my Life: even that I might have enough of my God in my heart continually.* Thirdly, *that he would of his own meer goodneſs both preſerve the Veſſel and dwell in it for ever: that ſo my Tenure and Poſſeſſion of him, and fitneſs for him might be of his Grace, of his Love, of his good Will, of his own Nature, depending wholly and altogether on him, and not at all on any thing that can*

be expected from the Creature-hood in its pureſt State. And likewiſe, that if he pleaſed to uſe me in any ſervice, it might be of him, and for him, and to him: that he would bring me ſo low in my ſelf, that I might not be able to detain any of his Glory and vertue from him, but the meanneſs of the Veſſel might ſtill ſo appear to me, and alſo be ſo ſenſibly diſcerned and acknowledged by all other eyes alſo, that the Excellency of the Power and of the Glory might run back entirely into his pure Boſom.

Beſides theſe, there have been Vehement deſires in me concerning others alſo. First, *towards Mankind in general, that they might have an exceeding merciful and powerful day of Viſitation, even that the whole Earth might be touched with the Power of Life and drawn out of the Darkneſs. O how hath my Soul breathed for poor loſt mankind, and how hath my Spirit travelled (with unutterable pangs and earneſtneſs) for unheard of, unthought of, and altogether unexpected*

mercy

mercy and good will towards the Sons of Men in general! Secondly, *towards my Brethren in Spirit, that they might know the day of Redemption and Power in Spirit, and not alwayes lie groveling on the Earth, and groaning and mourning becauſe of the Luſts and Corruptions, but might know Deliverance in Power, and might ſing the Song of* Moſes *and the Song of the* Lamb (*becauſe of their feeling Victory over* Pharaoh *and the Dragon*) *and might ſerve and worſhip the living God in Spirit and Truth, without fear of interruption, and Captivity from the Enemy any more.* Thirdly, *towards the Jews after the Fleſh, that their Iniquity might be blotted out, their wound healed, the pure Eye opened in them, and the pure Glory revealed to them: that they might know the Shepherd of Iſrael in Spirit, the Spiritual Tents of* Jacob, *the Beauty of the Footſteps of the Spiritual Flock, and might Travel out of their Darkneſs, Earthlineſs and litteral Knowledge into the Land of pure Life,*

Rest, Peace and freſh Joy in the living God (whereof their Land of Canaan, with all the good things thereof, was but a ſhadow) and might be Annointed with the freſh oyl of the Salvation of the Meſſiah, *and might become indeed an holy Nation, yea, a Kingdom of Prieſts to offer up Spiritual Sacrifices on God's ſpiritual Altar.*

My Soul ſtill breatheth to the Lord, and waiteth on him, for all theſe things: and as he draweth my Spirit forth, ſo am I ready in Spirit to be ſerviceable unto him therein. Theſe preſent drawings and openings of my Life, in the Queſtions *and* Anſwers *following, are both towards the Jews in Fleſh, and alſo the Jews in Spirit; that they may meet in one, even in the One Path and Paſture of life, where there is one Shepherd, one Seed, one Flock, one Spirit, one Beginning, one Progreſs, one End in one and the ſame Circle of Life. The Lord my God take it into his own Hand, diſpoſe of it for good, Mannage and Bleſs it according to his Pleaſure.*

J. P.

Some

Some QUESTIONS and ANSWERS for the opening of the eyes of the Jews natural, that they may see the Hope of ISRAEL, which hath so long been hid from them.

Question.

WHat was the Riſe of that People the Jewes?

Anſ. They came of *Abraham* after the Fleſh, who was God's Friend, whom God took from his Father's Houſe and from his Native Country (where he was worſhipping and ſerving Idols) to be the Stock and Pattern of the Faithful, both of the Jews according to the Fleſh, and of the Jews in Spirit. Of this Root, of this Stock came this People according to the Fleſh, who were an Holy Nation, a Circumciſed People, a Sanctified People outwardly: and (as long as

their day laſted) were the Beloved of God, the Pitied, the Pardoned, the Redeemed Ones, even until the Shadows were finiſhed, and the Seaſon came, for the Subſtance to appear and be ſet up in the World; whereof they had the firſt offer alſo, and out of whom was the firſt gathering for the Spiritual building. But they generally hardening their hearts, and cleaving to the Wiſdom and Knowledge which their wiſe Ones had taught them (from their miſ-underſtanding the Letter of the Scriptures) miſſed of the Spirit, Rebelled againſt the Redeeming Power, and ſo loſt their ſhare in the Inward Glory, and by God's Righteous hand were cut off from their outward alſo, their day being ſpent, and the Blood not onely of the Prophets, but of the Son and Heir himſelf alſo required at their hands.

Queſt. *How came this People to be the choſen People at firſt, and ſo long to continue ſuch?* *Anſw.*

Anſw. It was not for their Righteouſneſs, not for their Lovelineſs, or plyableneſs to God above other People: but becauſe it pleaſed the Lord freely to love them, and to pitch upon them for the People of his Choice after the Fleſh, in the free Covenant which he made with *Abraham*. *The Earth is the Lord's with the fulneſs thereof*, and he may chuſe whom he will to fill with his Inward and Spiritual Glory (even with the manifeſtations of his pure Love, Life and Preſence) and he may alſo chuſe whom he will to make outwardly or typically Beloved, Great and Glorious. He choſe *Abraham* freely, he gave to *Abraham* an Heart to follow him, he gave him the Faith and Obedience which made him accepted with him: and he choſe his Seed after the Spirit to be his Eternal Heir, and his Seed after the Fleſh to be his Temporary Heir. Thus of *Iſaac* in Spirit came the Children of the

Promiſe

Promiſe in Spirit, and of *Iſaac* after the Fleſh came the Seed of Promiſe after the Fleſh. *Sarah* after the Fleſh bare one of theſe, the *Sarah* repreſented by her (or the Free Woman which is from above) bare the other. And of *Iſaac* comes *Jacob*, Worm *Jacob*, who ſerves for his Wife, who flies from the face of *Eſau*, yet afterwards finds favour in his Eyes: from this Worm do the Twelve Patriarks branch forth, who were the Heads of the Tribes of *Iſrael*. Thus hath it been with that Nation according to the letter; & thus it hath alſo been and is ſtill inwardly in Spirit, as the *Iſrael* of God, the Jews in Spirit (who are Learned in the Law of the Spirit of Life) can very well read. Thus outwardly *Iſrael* was God's Child, *Ephraim* his Dear, his Beloved, his pleaſant Son; *Judah* his Praiſe, whom his heart was towards, and to whom he ſtretched forth his Arm of

Salva-

Salvation all the day long. *In all their Affliction he was afflicted, and the Angel of his presence saved them: and he said, Surely they are my People, Children that will not lie, so he became their Saviour.* Thus it was with them till the day of *Israel* after the Flesh expired, and the day of *Israel* in Spirit was to succeed in the sight of the World.

Quest. *What was the end for which God chose that People?*

Answ. It was to be a Vessel for him to form, to try and experiment what his Love could bring them to, and bring forth in them in that way of Manifestation and Operation. This God opens to *Jeremiah* concerning them, bidding him go down to the house of the Potter, where, in a Parable, they might read their own State, and what they were to expect from God, even to be formed by God unto the utmost, untill he had made a perfect tryal of them, and then to be broken and laid

laid aside, as a Vessel that could never be fitted for the Master's use in this way of Dispensation, *Jer.* 18. 4. On the Lord's part there was no defect towards his Child, his Spouse, his Vineyard, his Garden of pleasant Plants (as this People was in that Dispensation:) for he was still a Father to them, Faithful in Covenant, Tender in Bowels, abundant in Loving Kindness and Mercies: Yea what could be expected from the Lord towards a People, according to that Dispensation, which the Lord failed in? But they were still faithless, continually breaking Covenant, Erring from his Dear and tender Love, and drawing down the strokes of his Wrath upon them, forsaking the guide of their youth, forgetting the Love of their Espousals, continually starting aside from the right State, wherein God pleased at first to set them, or at any time afterwards in any measure to reduce them.

Quest.

Q. *How did God exerciſe and try them to the utmoſt, even till at length it was plainly manifeſt, that there was no firm keeping a People to him by Vertue of that Diſpenſation, but he muſt neceſſarily cut them off, chuſe another People, and take another courſe, if he would have a People for his Heart to love and delight in, and for them to injoy and poſſeſs him?*

Anſw. He tryed them ſeveral ways, and in ſeveral States and Conditions: as *Firſt*, in a State of Captivity in the Land of Egypt. *Secondly*, in a State of Straits and continual Dependance upon God, even for Neceſſaries, in the Wilderneſs. *Thirdly*, in a ſtate of Enlargedneſs in the Land of *Canaan*, which flowed with plentiful proviſions for the outward man (which were alſo ſhadows and inſtructions concerning the inward Bleſſedneſs.) *Fourthly*, in often Captivities. *Fifthly*, in Returns to their Land again, with Settlement and Peace and many Bleſſings therein.

Queſt.

Queſt. *How did God try them in Egypt?*

Anſw. Firſt, with ſore Bondage and Oppreſſion from *Pharaoh* and the Egyptians. *Secondly*, with giving them the feeling of their ſtate, the ſence of their bondage, and cauſing them to cry unto the Lord for Deliverance. *Thirdly*, in raiſing up a Deliverer, and giving them a Sign of the Deliverance by the hand of the Deliverer, in his ſmiting of an Egyptian and ſaving an Hebrew. *Fourthly*, in ſending the Deliverer to them with Promiſes of Deliverance, and with Signs and Symptoms of the Delivering Power. *Fifthly*, in Pardoning their Unbelief and Rebellions againſt him in *Egypt*, and ſhewing many Signs and Wonders for them in that Land, till at length he had brought them forth by his Mighty outſtretched Arm, even againſt the will and mind of *Pharaoh* and their Task-maſters.

Queſt.

Queſt. *How did God find them in Egypt upon this Tryal?*

Anſ. Very unbelieving, very ſtubborn, miſ-interpreting his Sign of Deliverance, reaſoning againſt his Promiſe, becauſe it came not ſo ſoon and after the manner they expected. When he lift up his hand to them to redeem them from under *Pharaoh*; to bring them forth of the Land of Bondage, to the good Land he had eſpied for them, and bid them forſake the Idolatrous worſhips of Egypt, and not defile themſelves any longer therewith; becauſe he was now to become the Lord their God, & to appear in his Power for them; yet they would not, *Ezek.* 20. 5. &c. When *Moſes* would have reconciled an Hebrew to his Brother, he would not hear him, but upbraided him for ſlaying the Egyptian, not waiting on God to underſtand the Figure, but miſ-interpreting and abuſing it in the Fleſhly Mind. When

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the Deliverance ſucceeded not according to their expectations, they Murmured againſt *Moſes* and *Aaron*: and when God ſent them again with a freſh Promiſe, they would not mind it. Yet God bare with all this in them, and did not caſt them off, but aſſwaged his Wrath, and ſtirred up his Love to make a further Tryal of them.

Queſt. *How did God Try them in the Wilderneſs?*

Anſ. By many Temptations, Signs and Wonders; by Powerful Appearances for them againſt their Enemies; by bringing them into many ſtraits, by unexpected and impoſſible ſupplies (I mean impoſſible to the ſight or expectation of the outward Eye) as with Bread from Heaven, Multitudes of Quails, Water from the Rock, keeping their Cloaths and Shoes from wearing out and decaying. Likewiſe he gave them an Holy and Righteous Law to Inform their Minds in Equity

and

and Righteouſneſs, directing them in an holy way, walking with God, and one towards another, and chalking out unto them an acceptable path of Worſhip: and this Law was delivered in great Majeſty, dread and terrour, to cauſe a deep impreſſion thereof upon their minds.

Queſt. *How did God find them in the Wilderneſſe?*

Anſw. Full of diſcontent, full of murmuring, full of ſelf-will, full of doubts and queſtionings concerning God's Power. They did not wait on him, who had delivered them out of the hand of *Pharaoh*, and from under the *Egyptian* Task-maſters, but they murmured againſt him. They did not wait for food, or water when they wanted, but diſtruſted and complained, repining at *Moſes* and *Aaron*, and ſometimes talking of making a Captain to lead them backward. Neither were they con-

tent with the Proviſion which God allotted them (that was mean in their eyes) but they would have fleſh: Though the Manna, the light Bread (as they eſteemed it) of God's choice and with God's Bleſſing, had been far better for them, then the fleſh with his curſe, upon that luſt which asked it, and would not be content without it. Again, They would not go on towards *Canaan* or Fight when God would have them, and when his ſtrength would have gone along with them: but when he forbad them, of their own will, and truſting to their own ſtrength, they would go on and Fight. It is a ſad record which *Moſes* their tender Shepherd (who with the Eye of true Light had faithfully obſerved them) left concerning them, Deut. 9. 24. *You have been Rebellious againſt the Lord, from the day that I knew you.*

Queſt. *How did God deal with them in reference to the Land of Canaan?*

Anſw.

Answ. First, he prepared them for it. *Secondly*, he dispossessed their Enemies, and placed them in it, giving them an Inheritance according to his will. *Thirdly*, he poured down Blessings upon them therein.

Quest. *How did God prepare them for the good Land?*

Answ. First, By many Afflictions and Exercises in the Wilderness, wherein he judged and wore out the Rebellious Generation (who were consumed with dying) and raised up their Children in the awe and dread of his Mighty Power. *Secondly*, by giving them a Righteous Law to walk by in every respect, that they might not be to seek how to please God, or how to walk one towards another, or towards the Heathen among them, or round about them, but in every thing might be rightly instructed. *Thirdly*, by warning them of their own proneness to err from God,

and of the Danger thereof, both in Relation to the loſs of Mercies and drawing down of Judgements, that they might watch againſt the Erring Nature and Tranſgreſſing Spirit in their hearts. *Fourthly*, by appointing a way of Sacrifice and Mediation, whereby God might be atoned either for Particular Perſons, or for the Land in General. *Fifthly*, by directing them to a Principle as near to them, and more ſtrong than the unrighteous Principle; whereby they might be preſerved in the Obedience of the Law, and from out of the reach of the Curſe.

Queſt. *How did God find them in their own Land?*

Anſ. That Generation which was thus Prepared, thus Taught, thus Directed, walked ſweetly with the Lord, and was a precious ſavour in his Noſtrils: but ſoon after the evil thing ſprang up again in the Generations

tions following, and they did quickly corrupt themſelves, departing from the Lord, and running a whoreing after their own hearts luſts, *Judg.* 2.7, &c.

Queſt. *How did God deal with them then?*

Anſw. He brought Judgment upon Judgement, ſtill Weightier and Weightier upon them, according as their need required, exerciſing loving kindneſs and Mercy towards them, as much as poſſibly their Eſtate could bear. He ſent his Prophets to forewarn them of the Wrath, that they might be ſpared, if poſſible: and when his Judgments and Severity came, he mingled Mercy therewith, that by both he might try to the utmoſt, what they might be wrought to. He tryed them a long while under the Judges, and a long while under the Kings, often recovering them and ſetting them to rights, ex-

pecting the Fruit of his Rod and of his Love towards them.

Queſt. *What was the reſult of God's trying them under the Judges and Kings?*

Anſw. They wearied out God's Prophets, yea, they wearied out the Lord alſo in that way of his Diſpenſation. They choſe the falſe Prophets before the true, lying Divinations before the openings of Life, and dead Idols before the living God. The Kindneſſes and Mercies of God were waſted upon them, for with his Love they were not drawn: the Bellowes alſo were burnt, the Lead conſumed, the heat of the Furnace ſpent upon them, and yet their Tin and Droſs not purged away. Under the Judges they tired out the Lord's Patient Expectation of Good from his Delivering hand, inſomuch as he reſolved to deliver them no more, *Judg.* 10. 13. Under the Kings they were

were as unruly (whether good Kings or bad Kings, given in love or wrath) insomuch as the Lord said, *Why should ye be stricken any more? ye will revolt more and more*, Isai. 1. 5. There was indeed no bending of *Israel* after the Flesh & keeping him Strait to God, in that way of Dispensation: therefore must he be cast off, even becoming Reprobate Silver in the sight of the whole Earth, because the Lord would reject him.

Quest. *How came Israel after the Flesh to be rejected?*

Answ. His day of Flesh was out, and the day of Spirit was come, wherein the Spiritual Glory (which was to succeed the Shadows of the Fleshly) was to be set up: and so he not seeing that, nor entring into that, his own Sun set, and he hath abode in the Darkness unto this day.

Quest. *How came he not to see the Spiritual Glory?*

Anſ. Becauſe the Eye of the Fleſh was open in him, which Eye cannot ſee it. He Read the Law in a gathered Light, in the Light of the earthly Wiſdom, and not in the Light of the Spring from whence it came: and then how could he poſſibly underſtand the Law aright? Could he then chuſe but ſet up the Shadows of the Law, in the ſtead of the Subſtance which was vailed therein? He read *Moſes* with the Eye which can ſee but to the vail, and not to the Glory which was revealed to *Moſes*, & which *Moſes* hid under the Vail. And thus likewiſe he beheld the Prophets, in the dayes of their Appearance; not in the Light in which they appeared, but in the Light of his own Reaſon and Imaginations: and upon this ground the *Jews* ſtill choſe and cryed up the falſe Prophets, but Perſecuted the True. Now not ſeeing *Moſes* in Spirit, nor the Prophets in Spirit,

how

how could they ſee Him who was greater then the Prophets, he looking ſo Contemptibly to the Sight of that Eye, wherewith they expected to ſee him? It is the *Jew* in Spirit, who alone can ſee and own the *Meßiah* in Spirit: yea, no fleſhly *Jew* could poſſibly diſcern him then, whoſe Eternal Life (Light and Power) was hid under ſo mean a Vail. He muſt be more than a *Jew* after the fleſh, who can own ſo much as the Law, or any of the Prophets in Spirit: and then ſurely it can require no leſs than Inward Jewſhip, to diſcern the *Meſſiah* himſelf. They knew by the Letter, that then he was to come and to appear; but they could not know by their Obſervations from the Letter, which was he, but alone by the pointing of the Finger of the Spirit, which they were unacquainted with.

Queſt. *What did they do to him, not ſeeing his Glory?*

Anſw.

An. They dealt with him as they had dealt with the Prophets before him, disdained him that he should Claim to be the Son of God, Slighted him, Reviled him, Reproached him, preferred *Moses* and the Prophets above him (who all did but declare of him) yea at last they preferred a Thief and Murderer before him, and put him to Death after that manner that the Prophets had foretold they would do.

Quest. *Did the Prophets foretel that the* Jews *would put the* Messiah *to Death?*

Answ. Yea, very manifestly, with the manner and Circumstances thereof. *Daniel* said plainly that the *Messiah* should be cut off; though not for himself, Chap. 9. 26. *Isaiah* shews the Cause why he was cut off, to wit, *for the Transgression of my People was the Stroke upon him,* Chap. 53. 8. He was the Lamb without Spot, there

was

was no Iniquity found in his Heart, nor guile in his mouth, but he offered up his ſpotleſs Soul (through the Eternal Spirit) as a Ranſom for the Souls of Tranſgreſſors, and with his Bruiſe are they healed. *David* ſhews yet more particularly how he ſhould be cut off, *They Pierced my Hands and my Feet*, Pſal, 22.16. and *Zachary* ſaith, that afterwards in the Day of their Viſitation, they ſhall look upon him whom they have Pierced, Ch. 12. 10. Was he not Betrayed by one of his own Table? (Pſal. 41.9.) Did they not caſt Lots for his Garments? (Pſal. 22.18.) Was not Gall alſo given him, and Vinegar to Drink? (Pſal. 69. 21) Were not his Bones kept from being broken, according to the Paſchal Lamb the Type? (Exod. 12. 46.) O that the *Jews* could read the words of their own Prophets in the Light of the Prophets, and not in the Light of man's Imagination, and

 then

then they could not but Bow before the Spring & Fountain of that Light, as it was Revealed in Fleſh according to the Scriptures, and ſee how that Body was prepared for the Light to ſhine in, and for it to do the Will in, and to offer up the Sacrifice which God would have, that ſo an end might be put to all the Sacrifices and Offerings which God would not have, Pſal.40.6. Dan.9.27.

Queſt. *What was to befall the* Jews *for refuſing the Day of their Viſitation by the* Meſſiah, *and for the putting of him to Death?*

Anſw. They were to be caſt off, to become no People, their Covenant to be broken, their Glory turned into ſhame, their Light ſet in obſcurity, their Houſe made Deſolate, and the hand of God purſuing this deſolate People, making them a Scorn and Reproach throughout all Nations (Dan.9.27. And is not this come

to

to paſs upon them? for what Perſon hath been more hateful and hated than a *Jew*, who was once the Glory and Envy of all Nations? yea, hardneſs and blindneſs hath ſo happened to them, that they cannot ſee the plaineſt things written in the Prophets, concerning the Expiration of the Day of *Moſes* with all his Shadows, and the ſucceeding of the Spiritual Glory in the dayes of the *Meßiah*, but their Eyes and Hearts are ſtill blinded and held Captive in the Figures of things.

Queſt. *Is there any Scripture of the Prophets, which declareth that they ſhould be thus blind and hard?*

Anſw. The Spirit of the Lord in the Prophet *David* (the Beloved King and Figure of the *Meßiah*) prayed for this Righteous Recompence to them. *Let their Table become a Snare before them, and for Welfare a Trap. Let their Eyes be Darkned that they ſee not,*

not, &c. *Let their Habitation be Desolate*, &c. Psal. 69. 22, &c. What is their Table? where and on what do they Feed? Is it not on the Writings of *Moses* and the Prophets? Now all the Meanings, Observations and Hopes which they gather from these (being under the Curse, and out of the Spirit of the Prophets) cannot but be their Snare and Trap: and that which entangleth them deeply to this day is, their mis-understanding and mis-interpreting of *Moses* and the Prophets. *O Lord my God, in the abundant Riches of thy Goodness at length Pity them, and let the fierceness of thine Indignation abate towards them, and in thy Love open their Eyes to see their state, & what they have refused, and against whom they have lift up their heel in their conceited Wisdom & Knowledge, which they have gathered from* Moses *and the Prophets Writings, that they may mourn after thee, and wait for thee in the way of thy Redemption.*

Queſt.

Queſt. *How long is this Deſolation and Hardneſs to abide upon them?*

Anſ. Until God viſit them with his Spirit, and open their eyes to ſee his Spiritual Glory, and turn their hearts towards it. Then their outward expectations, and deſires after an outward Glorious Kingdom, will ſoon come to an end; and the *Meſsiah* will be known, owned and received by them in Spirit: yet any outward Glory that the Lord God ſees good for them, they ſhall not want neither. This the Prophet *Iſaiah* plainly Relates to the Ear that is Spiritual, Chap. 32. 15. (*Until the Spirit be poured upon us from on High, and the Wilderneſs be a Fruitfull Field, and the Fruitful Field be counted for a Forreſt.*) They muſt lie waſt, until the Lord God pleaſe to let forth his Spirit upon them, to gather them into his Spiritual Glory: for the Day of their outward Glory did end, and a Spiritual

ritual ſucceeded, which they are to be gathered into, when the days of their Diſtreſs and Tribulation are accompliſhed.

The Spirit was once poured down from on High on the Diſciples of the *Meſſiah*, upon his Aſcending into his Glory, and the Wilderneſs then became a Fruitful Field, and the Fruitful Field was accounted for a Foreſt: but over that Glory the Defence was not ſo ſtretched forth, but that a night overtook that day, and the Wild Beaſts made a Prey of that Vineyard and Fruitful Field alſo, as well as of the former. But there is to be a more general pouring out of the Spirit, even upon all Fleſh, and the Wilderneſs is more generally to be viſited & become a fruitful Field, and the fruitful Field is more generally to be blaſted & made a forreſt: inſomuch as all Fleſh every where ſhall appear Graſs, and the Glory thereof as the Flower

Flower of the Field, which ſhall fade and wither before the breath of God's Spirit. Then Judgment ſhall dwell in the Wilderneſs which is then viſited, and Righteouſneſs ſhall remain in the Field which is then made fruitful : and Righteouſneſs ſhall be Powerfully-operative, working out the laſting Peace, and the effect of it ſhall be *Quietneſs and Aſſurance for ever.* No more War, no more Fighting with Creatures, no more burthening and oppreſſing of the Creation, no more ſinning and offending againſt the Creator, no more being diſpoſſeſſed of his Life and Glory, but the Dwellings, which God reareth up in the laſt dayes for *Iſrael* his People, ſhall be Peaceable Habitations, ſure Dwellings and quiet Reſting-places for evermore. O let *Iſrael* feel that which is able to awaken him, and wait for this.

Queſt. *How ſhall they be viſited and gathered?*

Anſw. By the new Covenant, by by the new Law of the *Meſſiah*, which is to go forth out of the new *Sion*, and by the Word of the Lord, which is to iſſue out of the new *Jeruſalem*. Not by the Covenant of *Moſes* (their Eyes may fail in hoping and looking out that way) but by the Covenant of the *Meſſiah*, where the Law of Life is Written, not in Tables of ſtone or outward writings of the Letter, but in the heart by the Spirit. There they ſhall be cleanſed by inward Water, receive the inward Circumciſion and Mark of the inward Jew, beſprinkled with the everlaſting Blood of the Lamb, and taught to offer up the ſpiritual Sacrifice, and ſhall hear the Voice which will tell them of the Way, and which will lead them in Paths they have not known. There the ſpiritual Seed, the ſpiritual *Iſrael* ſhall find the Shepherd of *Iſrael*, who leads into the Land of Life, puts forth his

his Sheep into the Paſtures of Life, gives them of the living Streams to drink, begetting them as Heirs of, and bringing them up in the everlaſting Power and Dominion of the Life.

Queſt. *How may old* Iſrael *enter into this Path, and ſo become new Iſrael?*

Anſw. By waiting on the Lord for the cloſing of that Eye, which is wiſe according to the Fleſh; and for the opening of that Eye which is at firſt weak in Spirit. There muſt be a low beginning. *Iſrael* muſt know and not deſpiſe the Day of ſmall things, if ever he will grow up into the Riches and Inheritance of this Glory. There is a Light in every heart, which gives a ſound in the natural Veſſel, which is very hardly at firſt diſtinguiſhable from the natural, till (by obedience and ſubjection thereto) its living Touch, Vertue and Power comes to be felt and diſtinguiſhed: but in the Meek,

Humble, Believing and Obidient, it daily appears more and more, and makes it ſelf more clearly manifeſt to them, who are walking on unto the Kingdom and Inheritance in it, while others are diſputing about it.

Queſt. *How may* Iſrael *believe, and become ſubject to the Light?*

Anſw. When there is a drawing felt in the heart, either to good, or againſt evil, he muſt not diſpute concerning it on the one hand, nor run on in the forwardneſs on the other, (for both theſe wayes, the breathings of the Spirit on him, and ſpringings up of the good Seed in him are eaſily quenched) but in the Fear he is to truſt himſelf with what his heart certainly feels in the drawing Vertue, and in the Humility to give up the Members to the Good and to withhold them from the Evil, waiting for ſtrength from the Fountain of ſtrength towards both. By this means there

there is a Travell and removal, out of the corruption and filth of the heart, into the pure holy Law, Nature, Image and Will of God.

Queſt. *Where doth God find the heart, when he firſt viſiteth it with his Light?*

Anſw. In *Egypt*, in the Darkneſs, in the Bonds and Captivity of Death.

Queſt. *What doth the Lord do with it there?*

Anſw. He Exerciſeth it a while there, till he hath made it fit for a Wilderneſs-ſtate.

Queſt. *What doth he do with it then?*

Anſ. He bringeth it into the Wilderneſs, which he hath fitted it for.

Queſt. *What doth he do with it in the Wilderneſs?*

Anſw. He prepareth it for, and leadeth it towards the Land of Life.

Queſt. *What doth he do with it then?*

Anſ. He giveth it an entrance into the everlaſting Kingdom (which is the Land of Life) according as he hath prepared and fitted it. That which is new-begotten, new-created and formed, new-born in the *Meſſiah's* Eternal Light, findeth an Entrance into and an Habitation in the Light, and is not turned back into the Land of Darkneſs, it abiding in the Vertue and Principle of its Life, although ſometimes it may be exerciſed with the Darkneſs for its further advantage. *Thou art our Habitation from everlaſting to everlaſting*, ſaith the Child of Light unto the Father of Spirits, in all Ages and Generations.

Now that *Iſrael* after the Fleſh may the better underſtand the Path of the ſpiritual *Iſrael* in the way of Redemption, by the powerful viſitations of the Light of the *Meſſiah* in their

their hearts and Conſciences; & may know the Goſpel of his Salvation, which is able to effect that, which the Law of *Moſes* could not, becauſe of the weakneſs of the Fleſh on their parts; let them in fear and ſilence of the natural wiſdom, and in waiting on the Lord in Spirit, conſider theſe *Queſtions* and *Anſwers* following, relating to ſpiritual *Iſrael*.

Some Queſtions *and* Anſwers, *for the Direction, Comfort, Help and Furtherance of God's Spiritual* Iſrael, *in their Travels in Spirit from Spiritual* Egypt, *through the Spiritual Wilderneſs to Spiritual* Canaan, *which is the Land where the Redeemed Soul flouriſheth in the Life, walking with God and Worſhiping Him in Spirit and Truth.*

Queſt. *WHat is the Goſpel?*

Anſw. A good Meſſage or

glad Tydings to man in the fallen eſtate, concerning a Promiſe of Redemption out of it.

Queſt. *Is man then in a fallen Eſtate?*

Anſw. His preſent Temper, Conſtitution, Diſpoſition and whole Courſe, upon the leaſt touch of God upon his Spirit, do in ſome meaſure diſcover his fall unto him; though the inſenſibleneſs, which is come upon him by his grievous wound and death through the fall, maketh him very unapt to take notice thereof.

Queſt. *What was his Eſtate before his fall?*

Anſw. A State of Glory and Bleſſedneſs, wherein he came pure out of the hands of his Creator, was fitted for his uſe, ſervice, enjoyment and delight, even for him to appear or diſappear in, and exerciſe according to his pleaſure.

Queſt. *Wherein did his Glory and Bleſſedneſs conſiſt?* *Anſw.*

Anſ. Chiefly in theſe four things, to wit, In the Light; in the Life; in the Liberty in which the Veſſel was formed; and in the Indwelling and appearing of the Creator there, according to his pleaſure.

Queſt. *Open this a little further.*

Anſw. Man was made a Veſſel of Light, a Veſſel of Life, a Veſſel of pure Freedom. He was formed in the Eternal Image, and had a pure being in that Image. He was Light in the Lord, living in the Lord, free unto all Good, and from all Evil in the Lord. This was the ſtate of his being at firſt, and thus was he made in the Image a pure reſemblance of the Eternal Purity and Bleſſedneſs: but beſides this he had the Eternal Life, the Eternal Subſtance, the Eternal Purity it ſelf dwelling in the Veſſel, ſhining in it, and manifeſting it ſelf from it according to its pleaſure.

Queſt. *How came man to fall from this Eſtate?*

Anſw

Anſw. Not willingly, not of an inclination of his own, but he was deceived, through the ſubtilty of Temptation, to entertain a deſire of enlarging his bleſſedneſs, out of the limits of the will of his Creator.

Queſt. *How could ſuch a Temptation enter man, he being Pure and Holy, inclined to Good and againſt Evil, after the Image of his Creator?*

Anſw. Man was not made to enjoy a Perfection in himſelf ſeparate from his Creator, or to live of himſelf, but by dependance. Now though he had no inclination in him not to depend, or to ſeek a Life in himſelf out of the Fountain, yet there was a Capacity of ſo doing: before which Capacity the Tempter laid his bait of advancing him to a greater Wiſdom, Glory and Excellency, than his Creator had placed him in; with which he conſulting out of the dependance upon his Creator, fell from that which alone

was

was able to uphold him in the pure ſtate, wherein he was made. Thus was he taken in the ſnare of miſery and brought to that loſs, which all the Sons of *Adam* lie groveling under to this day, when the Lord at any time awakens the ſence thereof in them.

Queſt. *What was the State of man in and ſince the fall?*

Anſw. A ſtate of Darkneſs, a ſtate of Death, a ſtate of deep Captivity, wherein his Soul, Body and Spirit are become dark as to the Light of God, dead as to the Life of Righteouſneſs, and Captive unto that ſpirit which hath entred them by their hearkning thereto, who dwelleth and ruleth in them in the Darkneſs, as God did before in the Light.

Queſt. *How is man dark? how is man dead? is his Soul or body dead as to their being? or how elſe is it?*

Anſw. Man is not dead as to his being either in Soul or Body, but as to the right, pure and ſanctified ſtate

of

of each. The Veſſels ſtill remain the ſame in being, but they are emptied of their proper Liquor, and filled with other Wine. The Underſtanding is the ſame, the Reaſon the ſame, the Will the ſame, the Memory the ſame, the bodily Members the ſame as to their being or matter: but they are all otherwiſe leavened, and another King now dwells in them and Reigns over them.

Queſt. *Then there needs not any diſſolution of man's Reaſon, or bringing it to nothing, in relation to man's Recovery, but onely a changing of the Leaven.*

Anſw. Man is become another thing by degeneration from the Life. He is ſo poiſoned by Sin and Corruption, that he is to be wholly broken down and brought to nothing, even in the very Naturals, that he may be new made and built up in the newneſs of the Spirit. Thus he is to become as a Fool, as a little Child, or rather

rather as a Seed to be caſt into the womb of Life, there to be formed and born of the Spirit. And as he ſprings up in the Life, he is to forget his own Country, living in the Spirit and walking in the Spirit: where watching to the Spirit, and againſt his own Reaſon in the pure Childiſheſs, in the ſimple inſtinct and naturalneſs of the Life, he ſhall at length find a Reaſon new formed and ſpringing up in him, which waiting on the Lord in Obedience and ſubjection, ſhall be taken into Unity with the Life: but if the Eye of Reaſon open too faſt, and be not kept down to the Light of Life, the Betrayer will enter again at that door, and bring the Soul into Death, after it hath had ſweet and Precious Taſts of the Redeeming Vertue and Power.

Queſt, *Can Man in the fall ſee his fallen Eſtate, and ſo ſeek after a recovery out of it?*

Anſw. It is not poſſible for him ſo

ſo to do, without ſome Light ſhining upon him from the Redeemer. How can Darkneſs diſcover Darkneſs? That which maketh manifeſt the Darkneſs is Light. When the Veſſel is dark, and the Prince of Darkneſs filleth it and dwelleth in it, what can that Eye ſee but according to the Darkneſs, judging Evil Good and Good Evil, bitter ſweet and ſweet bitter?

Queſt. *But there is no man but hath ſome Light, no man but at ſome time or other ſeeth Good or Evil in ſome meaſure.*

Anſw. That ariſeth not from the light of Man's Nature, as it now ſtands in the fall (which being wholly in the Enemie's hands, and being it ſelf become darkneſs, cannot at all give man notice of or light him out of the darkneſs) but from a freſh Viſitation of the Life, which giveth all men a day of Viſitation by the ſhining of its Light, wherein is ſome

manifeſtation to man, and ſome certain ſight by him both of the Good and of the Evil: and not onely ſo, but there is alſo the living Spirit ſtriving with him, and attracting him from the one to the other, according to the Lord's good pleaſure, whoſe is both the Light, and alſo the determination of the proportion of every man's Viſitation by it.

Queſt. *But hath not man naturally a Light in the fallen Eſtate, which diſcovereth unto him Good and Evil?*

Anſw. Not a true Light, not a true Diſcovery, but onely ſomewhat which the Enemy ſetteth up in man as ſuch, to keep him in the entanglements of the Deceit, and out of the ſuſpition of it. For the Enemy entring into him, by his ſubtilty blindeth and deceiveth his Eye (that he may the better hold him Captive in the deceit) inſomuch as he diſcerneth not the falſe Image which the Enemy hath ſtamped upon him: for though

the

the Enemy bringeth man into a ſtate of real Darkneſs, Death and Captivity; yet theſe do not at preſent appear to manwhat they are, but are miſcoloured or Painted to appear what they are not, the better to deceive, bewitch and entangle man therein. The Enemy did not repreſent Darkneſs in its Black hue, Death and Captivity in its dreadful Appearance to *Adam*; but as Wiſdom, as *L*ight, as a better *L*ife, as a greater Freedom. And thus he ſtill enters man, and after this manner he ſtill dwells in man, until the true *L*ight purſue him, opening and diſcovering his Deceit, and drawing man back from this falſe Paradiſe of pleaſure in wiſdom and liberty out of the *L*ife, into a ſence of his want of, and breathings after the true Garden of the living God.

Q. *Is man then miſtaken in his Judgment of Good and Evil ſince the fall?*

Anſw. Yes, altogether: and by this means doth he ſo pleaſingly ſituate him-

himſelf, and take up his Habitation in the Kingdom of Darkneſs, wherein are ſtrong holds and wiſe reaſonings againſt the true God, and for the falſe Appearances of good, which the Enemy of the Soul ſtrongly makes men believe to be ſuch as he repreſents them for, in the darkneſs. Thus in particular perſons, and alſo in Societies evil is purſued after, and advanced for good, and the true good ſuppreſſed as evil, through the working of the Myſtery of Darkneſs in mens hearts.

Queſt. *What then is the proper Eſtate and Condition of man in the fall?*

Anſw. A State of falſe light, of falſe life, of falſe liberty. He ſeemeth to himſelf advanced in Wiſdom above the low, empty, naked Eſtate of Innocency, which is nothing and hath nothing, but by a continual dependance on the Goodneſs of the Creator. He ſeemeth alſo advanced

in Life, advanced in Liberty. He can ſpeak his own words, think his own thoughts, do his own will, ſeek himſelf, pleaſe himſelf, ſatisfie himſelf. The life of Righteouſneſs is a yoak, a bond in his Eye: He is free from the reſtraint of it. He hath Life in himſelf, and is exceeding wiſe in the compaſs of his own dominions. Thus doth the Enemy transform the Kingdom of Darkneſs and Death, giving fallen Man a ſhare with him in it, while he remains his willing Subject. And here the Goods of the Enemy, the Heart eſtranged from God, yea, not onely the devout and zealous Worſhipper in invented Forms, but alſo the groſs Sinner, the envious, luſtful and wicked Mind, the perverſe Tongue, the bloody Hands and Feet are at peace, and have joy and pleaſure in their courſe and circuit in the Earth. But all this is but the Deceit of the Enemy, wherewith he hath cheated

cheated Man, with falſe appearances and repreſentations inſtead of the true, as man himſelf will ſee, when ever the Eye of his Soul comes to be throughly awakened by the Eternal Light, whether here or hereafter.

Queſt. *What is the Work of Redemption?*

Anſw. To purge this old Leaven out of the Veſſel, to purifie the Veſſel from all the falſe Appearances of Light, to batter down all the ſtrong holds of the Enemy in the Mind, all the Reaſonings, Thoughts, Imaginations and Conſultations, which are not of the pure nor in the pure; and ſo to New-create and New-form the Veſſel in the Image of the Wiſdom and Purity, wherein it was at firſt formed.

Queſt. *Who doth this Work, or who is Man's Redeemer out of the Fall?*

Anſw. The Eternal Word or Son of the Father, even the Wiſdom and

in Life, advanced in Liberty. He can ſpeak his own words, think his own thoughts, do his own will, ſeek himſelf, pleaſe himſelf, ſatisfie himſelf. The life of Righteouſneſs is a yoak, a bond in his Eye: He is free from the reſtraint of it. He hath Life in himſelf, and is exceeding wiſe in the compaſs of his own dominions. Thus doth the Enemy transform the Kingdom of Darkneſs and Death, giving fallen Man a ſhare with him in it, while he remains his willing Subject. And here the Goods of the Enemy, the Heart eſtranged from God, yea, not onely the devout and zealous Worſhipper in invented Forms, but alſo the groſs Sinner, the envious, luſtful and wicked Mind, the perverſe Tongue, the bloody Hands and Feet are at peace, and have joy and pleaſure in their courſe and circuit in the Earth. But all this is but the Deceit of the Enemy, wherewith he hath

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Queſt. *Who doth this Work, or who is Man's Redeemer out of the Fall?*

Anſw. The Eternal Word or Son of the Father, even the Wiſdom and

Power which went forth from the Fountain in the Creation, the ſame goeth forth from the Boſome of the Father to purifie the Creature, and ſo bringeth the Creature back (being purified and cleanſed) into his boſom again.

Queſt. *With what doth this Word or Redeemer redeem?*

Anſw. With his own life, with his own blood, with his own Eternal virtue and purity. He deſcendeth into the lower parts of the Earth, becomes Fleſh there, ſows his own Seed in his prepared Earth, begets of his fleſh and of his bone in his own likeneſs, and nouriſheth up his Birth with his fleſh and blood unto Life Everlaſting.

Queſt. *What is this Life, or how doth it firſt manifeſt it ſelf in the darkneſs?*

Anſw. It is the Light of Men. It is that which gave light to *Adam* at firſt,

firſt, and again to him after the Fall, and to all men ſince the Fall. It enlightens in Nature, it enlightened under the Law: it did enlighten under the Goſpel before the Apoſtacy, and again ſince the Apoſtacy.

Queſt. *How doth the Light enlighten?*

Anſ. By its ſhining. The Eternal Word moves, the Life opens, the Light ſhines. This in the leaſt degree is a beginning of Redemption; in its fulneſs it is Redemption perfected.

Queſt. *How doth the Light work Redemption in its ſhining?*

Anſ. Two wayes. *Firſt*, by turning the heart from the darkneſs towards it ſelf. *Secondly*, by exerciſing the heart being turned.

Queſt. *How doth it turn the heart from the darkneſs?*

Anſw. The Light by its ſhining and enlightening findeth out its own, openeth it, toucheth it with a ſecret Virtue, which perſwades out of, and

draws the heart, from the principle and power of Death and Darkneſs, towards its own native ſpring.

Queſt. *May not theſe drawings be quenched, and the Work of God ſtopped?*

Anſw. The Plant of the Lord is exceeding tender, his pure Spirit jealous, the Enemy very ſtrong and ſubtil; inſomuch as the Plant it ſelf may eaſily be cruſhed, the Spirit grieved and quenched, and the Captivity redoubled.

Queſt. *If* Adam *was betrayed in his full ſtrength, how ſhall this poor weak Plant ſpring up and grow, without being ſupplanted by the violence and treachery of the Enemy? Or how ſhall the grieving of the Spirit be avoyded, by an heart ſo full of corruption and provocations, as man in the alienated ſtate is, when the Light firſt viſits him?*

Anſw. The Lord God is nigh to help, nigh to pitty, nigh to pardon,

nigh

nigh to watch over and ſupport Worm *Jacob*, yea nigh to revive life and ſpirit in him freely, and to heal his backſlidings and multiply pardons, or it could never be. Yea, the Creature can never be brought ſo low or ſo far loſt, but there is ſtill help in the nature of God concerning him, though there may not be help in any revealed Promiſe.

Queſt. *How doth God exerciſe the heart that is turned?*

Anſ. In Faith and Obedience through very great varieties and changes of conditions. He exerciſeth it in believing his voyce, and in obeying his voyce and following him, in what ever and into whatſoever he draws and requires.

Queſt. *How is the Voyce of God known? Doth not the Enemy ſpeak inwardly alſo, and reſemble his voyce? how then is the voyce of the Redeemer diſtinguiſhed from him, who counterfeiteth*

the Shepherd and his voyce?

Anſ. By theſe two means.

Firſt, The Soul lying low, out of the Wiſdom in which the Enemy appears and forms his likeneſſes, in the Simplicity which the Lord hath begotten, the Life opens to it, and the true Light appears, which manifeſts the falſe light and falſe appearances of the Deceiver.

Secondly, In that which is begotten of God there is not an haſtineſs or ſuddenneſs to determine, but a ſilent waiting on the Lord in Subjection, till the Life ſpeak and make things manifeſt. Thus the knowledge and light of the Child is held in the will of the Father, and received from his hand and according to his pleaſure. Thus what he will he hides, and what he will he makes manifeſt, and the Child which is born of his will is content with his will; and lying down there, it keeps out of the Enemie's Ter-

Territories, and out of the reach of his Temptations.

Queſt. *What are the ſeveral Eſtates or Conditions, wherein God exerciſeth the Spirit of man in Faith and Obedience?*

Anſw. The particular Eſtates and Conditions are innumerable, but they may be referred to theſe three general heads. *Firſt*, An Eſtate of breaking down the former Building. *Secondly*, An Eſtate of Deſtation or Preparation to be New-built. *Thirdly*, An Eſtate of Rebuilding. God doth not forget, but exerciſe his People in *Egypt*, even while they are in Bondage, before they come to receive his Law: he is viſiting them in the dark Land, opening the Eye that can ſee the Captivity, cauſing groans and ſighs in their oppreſſed Spirits; and then holding forth to them the Promiſe, and preparing them for a departure from that Land.

Land. *Secondly*, He hath a time of ſtripping them, of Nurturing and bringing them up under his Diſcipline and cloſe exerciſes, wherein they are Deſolate and ready to Sin and periſh every moment, but as they are wonderfully provided for and abundantly helped and Pardoned. *Thirdly*, There is a ſtate of rebuilding the Stones, when they are prepared therefore, into a New-building for the Life to dwell in, and for their entrance into the Land of Life.

Queſt. *Declare theſe Eſtates and the exerciſes therein more plainly, and firſt ſhew what is the Eſtate of the* Soul *in* Egypt *Spiritually, when the Lord viſiteth it there with his Light?*

Anſ. An Eſtate of deep Bondage and groaning under the Powers of Darkneſs, whoſe bitter Oppreſſions thereof increaſe, even as the ſenſibleneſs and tyredneſs of the Soul increaſes. The Soul then ſees its Captivity

tivity from the Life, and finds a building of Death and Corruption raiſed up in it, in which the Prince of Darkneſs dwells and bears rule: and then O how it groans and longs after departure from that Land, and waits for the Promiſe of Redemption out of it! but yet it is ſtill left in the hand of the Enemy, and dayly feels the bitter Bondage, from the Powerfull Law of Sin and Death ſpringing up in the heart, and iſſuing out through the Members.

Queſt. *How is Faith and Obedience here exerciſed?*

Anſw. In believing the Promiſe, in waiting for the Promiſe, in feeling ſome remote drawings of the Life and Uniting therewith, ſo far as is poſſible in this Dark and Captived Eſtate. There is an acknowledgement of the true Prince, and a bowing to him even in this Eſtate of Captivity, until he pleaſe to break the Bands

Bands thereof and receive under his guidance.

Queſt. *What is the Eſtate of the Wilderneſs Spiritualiy?*

Anſw. It is an Eſtate of waiting for the guidance of the leader, of receiving direction and Laws from the leader, of following the leader as he pleaſeth to lead, through the Entanglements, Temptations, Straits and Neceſſities, which he ſeeth fit to exerciſe the Spirit with, for the wearing out of that which is not to inherit, and for preparing the Heir for the Inheritance.

Queſt. *How is Faith and Obedience here exerciſed?*

Anſw. In waiting on the Light for the leadings in the Law of Life, and then in ſubjecting to the leader, being content with all his Diſpenſations therein: with the time he chuſeth for ſtanding ſtill, and with the time he chuſeth for Travelling on, with the

Pro-

Proportion of Light and leading that he judgeth fit, with the food and cloathing which he prepares and preſerves, with the Enemies which he ſees fit to have avoided or encountred with. Hereby the own Wiſdom, the own will, the own Strength, the own Deſires, the own Delights, with all the murmurings, wearineſs and diſcontents, which ariſe from the earthly part, are by degrees worn out, and a pure Veſſel prepared for the pure Birth to ſpring up and appear in.

Queſt. *What is Spiritual* Canaan, *or the Heavenly-built State or State of the Goſpel?*

Anſw. A State of Regenerating or renewing in the Life and pure Image, where the building is reared up which is made without hands, where there is a ſweet and peaceable growth in the Life, and a freſh and ſatisfactory enjoyment of the Life.

Queſt.

Queſt. *How is Faith and Obedience here exerciſed?*

Anſw. In abiding in the Vine, in drawing from the Vine, in returning the Sap and Vertue back into the Vine, and living according to the Will and in the free Diſpenſation thereof. Thus Works are excluded with Self from whom they proceed, and the Vine becomes all in all.

Queſt, *Are* Egypt *with the Wilderneſs and* Canaan *Spiritually as diſtinct Eſtates, as they were Litterally?*

Anſw. There are ſuch diſtinct ſeveral Eſtates Spiritually, wherein a man may be Spiritually in *Egypt*, and neither in the Wilderneſs nor *Canaan*. So there is an Eſtate in the Wilderneſs, which is out of *Egypt* and not in *Canaan*: and an Eſtate in *Canaan*, which is beyond both *Egypt* and the Wilderneſs. Yet theſe Eſtates in Spirit are oftentimes inter-woven, with the exerciſes thereof: inſomuch

as

as the Soul may in part, or in ſome reſpect (to his own underſtanding) be in *Egypt*, in part in the Wilderneſs, and in part in the reſt, Life and Peace. But theſe things are not to be curiouſly ſought into, leſt a wrong Wiſdom and Knowledge get up; but abiding low and little in the little Seed, the Kingdom and everlaſting Inheritance grows dayly in the Soul, and the Soul dayly ſhoots up into it and is enlarged in it.

Queſt. *Is there any return back into* Egypt *or into the Wilderneſs, after the State of the Soul is advanced higher, the entrance into the everlaſting Inheritance being adminiſtred, and the Soul partly taken into and having found a place of reſt in the Life?*

Anſw. The Enemy lies near to deceive: and while he hath Power to tempt, if there be an hearkening to his Temptations, there is a departure from the pure Life, and a return

turn of the Captivity or bewildering in ſome meaſure. In the Faith and in the Obedience to the Light of Life is the preſervation, out of it is Death and Deſtruction Eternally.

Queſt. *Is not the pure being untouched by Death and Deſtruction? and ſhall not the Creature, when it is Redeemed into him, be as he is?*

Anſw. The pure being cannot be impure, evil cannot enter upon him, it hath no place in him, his nature excluding it: nor can it enter into the Principle of Life that comes from him, and is always preſerved by him: nor can it enter upon that man, who is begotten of that Principle, abideth with it and is preſerved in it. But ſo to be in him, as to abide and not go forth is a great State, even higher then the firſt *Adam* knew.

Queſt. *But is not Light and Darkneſs, Good and Evil all alike to God? & ſhall they not be ſo alſo to him, who is in perfect*

perfect Unity and Fellowſhip with God?

Anſw. All the Light and Darkneſs, Good and Evil which can iſſue from the Creature, cannot reach God's being as it is in it ſelf, but only ſo far as he hath pleaſed to expoſe his Life (in the various manifeſtations thereof) to be reached thereby. Yet his Eye ſeeth the Evil and the Good, the Perfection & the Imperfection, and his Nature is perfectly excluded from all Evil and Imperfection; inſomuch as he cannot poſſibly lie or deceive, or be unrighteous or unmerciful in any of his Diſpenſations: and that which is gathered into him, is thus one with him. But that which can do any thing which is ſinful and evil in it ſelf, is not in the true Unity with the Eternal Being, but in the deceit of that Spirit which Erreth from him, and centereth the creature in the imagined likeneſs of his Life and Happineſs.

Queſt. *How far may Perſons go, and yet be lyable to the Enemies ſnare?*

Anſw. Very far. They may come out of *Egypt*, they may paſs through the Wilderneſs, they may receive an Inheritance or Portion in the Holy Land, they may have Houſes and Vineyards which they Builded not nor Planted, they may have had deep Draughts of the Life, deep Incomes of the Love, large Riches of the Grace, and precious Taſts of the Fulneſs: They may have been in the Paradiſe of God, may have been Anointed by God, may have ſtood upon his Holy Mountain, and walked up and down in the midſt of the ſtones of Fire, &c. and yet the Enemy may have leave to tempt, and may find entrance for his Temptation, advancing above this Eſtate in the Deceiveableneſs, and increaſing the Glory in the Eye of the wiſdom which he ſteals in, and ſo hold the Spirit

Spirit Captive in his Golden Chains, and lead it back again to the Chambers of Death.

Queſt. *How doth or can the Enemy prevail over Perſons in ſo Glorious an Eſtate?*

Anſw. By opening a larger Eye in them, than is given them in the Life to ſee with. The Eye of Life is limited in man, and man is to be held within the limits and openings of Life, and his Heart and Mind to be bounded within the Deſires and Delights, which ariſe from the Life: he is to wait on the Life for its living, moving and being all in his Being: and here he ſhall be large enough, and full enough, and wiſe enough, and happy enough. But there is ſomewhat which preſents to him a Kingdom, a Riches, a Dominion, a Vaſtneſs of Perfection in himſelf & at his own command; the which he beginning to liſten unto, the ſame opens

an Eye in him to ſee the Beauty and Glory thereof, and then Immediately his heart is taken, and he cannot avoid the ſnare: nor can he henceforth know where he is, until that which he hath forſaken, again pleaſe to viſit him, and to diſcover to him his Iniquity and Errour from the true Root.

Queſt. *What is the way of ſafety, when God enlargeth the Territories of Life in the Soul, and cauſeth his Love and Grace to abound?*

Anſw. To Drink the Draughts of Joy and Sweetneſs in the pure Fear and Trembling, not departing therefrom in what ever it doth for God or receives from him, till the Salvation be wholly wrought out and perfected, the Habitation of unſpotted Love prepared, and the Soul led into, and ſeated in its compleat Manſion therein. And then the Name of Fear is no more heard of in the Land

of

of Life, though the Principle from whence the Fear ſprang, and the Birth and building (which was begotten, raiſed up, formed and perfected in the Fear) abideth for ever. So that the pure Love doth not caſt out the pure Fear (wherein is no Bondage of the Life, but the preſervation of the Life from the Bondage) but ſwallows it up and comprehends it: for the pure Fear is but Love deſcended, and the pure Love is but Fear aſcended, the Eternal Principle or Subſtance being one and the ſame in both.

Queſt. *Is there then ſuch a State of Safety, upon which the Enemy cannot Intrench?*

Anſw. There is a State of ſuch Union with the Life, as the Enemy cannot come between, where there is lying down and riſing up in the Power of the Life, and no Beaſt of prey can make afraid any more; nor can any Root of bitterneſs ſpring up

from within, to trouble or make any disturbance between the Life and the Soul any more.

Some Questions *and* Answers *conducing towards the further manifestation, and opening the Path of Redemption and Eternal Life to the Eye of Spiritual* Israel.

Quest. *How doth the Son of God, or Eternal Word, in whom is the Light of Life, Redeem man out of the fallen Estate, out of the Kingdom of Darkness and Death, into the Kingdom of everlasting Righteousness and Peace in the Life?*

Answ. Three wayes. *First*, by wounding him in the Natural and corrupt Estate, and so breaking his Peace and Pleasure in the Kingdom of Darkness and making him weary thereof. *Secondly*, By weakening him under

under the Teachings and Chaſtizements of the Law. *Thirdly*, By healing and binding him up with the Oil of Salvation in the Power of the endleſs Life, which is the Goſpel.

Queſt. *How doth God wound him in the natural and corrupt State?*

Anſw. By purſuing him with his Light, which letteth him ſee what it is, diſcovering the Evil and Danger of it, and ſo weaning his heart from it, and making him look out after, and long for a Redeemer. O how Burthenſome is the Captivity to the awakened Soul, when he hath a glimpſe of what man was before his fall (when he had a place and being in the Life, with a Spirit ſuitable to the Life) and what he is now in his Eſtate of eſtrangedneſs and alienation from the Life, and whither he is going in his Paths of unrighteouſneſs, eſtrangedneſs and alienation! And while his heart is thus turning

from the Land of Death and Captivity, and longing after the Redeeming Power and Vertue of the Life, the Enemy (the Power of Darkneſs) layes load upon him, drawing him more and more under the Chains and Bonds of Iniquity to the utmoſt of its ſtrength. So that now Luſts abound, Evils increaſe, Temptations and Snares multiply; and in the Land of Captivity their ſtrength is great, the Soul weak and faint, and the Redeeming Power and Vertue ſeems very far off. Now this is the Eſtate of Converſion; when the Lord, in the midſt of the Powers of Death and Darkneſs, turns the heart from them towards himſelf, cauſing it to wait (under the Captivity) for the Appearance of the Arm of his ſtrength, to break the yoke of the Oppreſſor from off the Necks of the oppreſſed, and ſo to bring out of the Land of Death and Darkneſs, into the Travels

vels towards the Land of Promiſe, where the Peace, the Life, the Liberty in the Lord, the Reſt, the Joy, the full Content and Happineſs is reaped by the Soul, which follows the Lamb thither.

Queſt. *How doth God weaken the Creature under the Teachings and Chaſtiſements of the Law?*

Anſw. By exerciſing him towards Good and Evil, and correcting him for his unbelief and diſobedience, as he finds good, juſt and neceſſary for him.

Queſt. *How doth God exerciſe him towards Good and Evil, and correct him?*

Anſ. When he hath brought him from under the Power of Darkneſs in ſome meaſure, and in ſome meaſure ſet the Spirit free there-from, by the Vertue of his Life ſpringing up in the heart, then he exerciſeth the Heart and Converſation towards the Good

and

and from the Evil: then he giveth out Laws for, or againſt things, according as he findeth moſt Proper to the Eſtate of every Particular Soul. Now upon the giving forth of the Law (the Life being in ſome meaſure raiſed) there is that which loves its Teachings and pure Path, and there is that alſo which draws back from it; and that being yet ſtrong, there come many ſtrokes and Chaſtiſements from the Lord upon his own Dear Child. And theſe are bitter; and to be forced into the Sin which it loaths and in Heart is turned from, and to be kept from the Good which it longs after, & in heart is United to, (partly by the ſtrength of the Enemy, and partly by reaſon of its own weakneſs and negligence) this is bitter alſo: inſomuch as it cryeth out Day after Day, and findeth this Adminiſtration of the Law almoſt as heavy a yoke, as the Land of Captivity

vity it ſelf was, becauſe of the weakneſs of it through the Fleſh, and the ſtrength and advantages which the corruption of the Heart and Prince of Darkneſs gather thereby.

Queſt. *What is the benefit of theſe Exerciſes upon the Soul?*

Anſw. They melt, they break, they make the Heart Tender and fit to be moulded by the Eternal Vertue and Power, into a Veſſel for the Power.

Queſt. *What frames of Spirit do they work the Heart or Mind into?*

Anſw. Into very many precious Ones. As for Inſtance,

Firſt, *They make the Spirit poor.* The daily inroads of Sin and Corruption daſhing againſt the Holy and Righteous Law of Life, the overbearing the ſtrong Deſires after Purity and forcing into the Defilement, hindring the Soul from doing what it loves, and making it to do what it hates

hates and would not; this makes it become poorer and poorer, and more Afflicted Day by Day. Upon ſome Viſitations of the pure Life and ſome freſh Vertue received, Oh how ſtrong doth the Soul ſeem! but when it ſuddenly Forfeits its Mercies, loſes its freſhneſs, and is Plunged deeper in the Pit than before, how poor and weak doth it then feel it ſelf, Trembling at the next openings of the Life and Springings up of the Vertue thereof in it, not knowing what Weakneſs, Captivity, Entanglements and Miſery from the Snares of Death remain to follow!

Secondly, *They bring into a mourning Eſtate.* They fill the Eyes with Tears and the Heart with Sorrow, yea they cauſe an entrance into *the Houſe of mourning.* To be accuſtomed to Wounds, Bruiſes, Snares, grieving of the Spirit, provoking of the Deliverer, furthering and giving Ad-

Advantages to the Enemy, &c. the ſence of this overwhelms the Heart with grief, and cauſeth continual Sorrow and Lamentation to that which is upright towards God.

Thirdly, *They bring into a meek, merciful and Tender-hearted frame towards others.* He that is tempted, he that often falls, and is ſo often wounded and made miſerable, he pitties thoſe that err, he mourns over the miſerable. His heart is broken with the Sins and Afflictions of others, and he knoweth not how to be hard towards them, feeling ſuch continual need of abundant mercy himſelf. It is the rich man, the ſound man in Religion, that is rough and hard: but he that is once throughly melted in the Furnace and made up again, is made up Tender, and retaineth the impreſſion of the Meekneſs, Love and Mercy for ever. Now a broken Eſtate in Religion, or a ſtate of waiting

ing for the Life is much more precious, than that which is rich and full by what it had formerly received and ſtill holdeth, out of the Immediate feeling and freſh Vertue of the Life.

Fourthly, *They bring into an hungry and thirſty ſtate after Holineſs and Righteouſneſs.* O how the Soul, that is ſenſible of its filth, longeth to be waſhed! how it panteth after the Paſtures of Life, the food of Life, the living Waters: to appear before and enjoy God in the Land of the living! O how doth the heart, that is dayly afflicted with its Unbelief, and Diſobedience, long for the Faith that ſtands in the Power, and the Obedience that flowes from the Power! *O Teach me thy Statutes, ſhew me the pure Path of Obedience in the way of Life, guide my feet in the way everlaſting: O write thy Fear in my Heart, that I may not depart from thee: Create a clean heart in me, and put thy Spirit within me to be my ſtrength.*

O con-

O continue thy Loving-kindneſs to them that know thee, and thy Righteouſneſs to the upright in Heart. O what unutterable Breathings dayly iſſue out from the broken Spirit, towards the Spring of its Life!

Fifthly, *They bring into a pure frame*, into a cleanneſs of inſide. *Cleanſe firſt the inſide of the Cup and Platter*, ſaid Chriſt to the Phariſees, and he doth ſo in his Diſciples. *With the mind I ſerve the Law of God*, ſaid *Paul* when he cryed out, *O wretched man that I am, who ſhall deliver!* It is not conceiveable what purity of heart is Formed by God in his *Iſrael*, by the fire which he kindleth in his *Sion*, and by the Furnace which he ſetteth up in his *Jeruſalem*: for though in the Furnace the Droſs ſtill appears, the ſight whereof is apt to grieve and afflict the precious Heart, yet the melting and purifying ſweetly goes on, and the Soul (which abideth the heat) is effectually cleanſed thereby,

as

as is very manifeſt afterwards; when Righteouſneſs ſprings up with the quiet Fruit thereof; but this cannot be diſcerned, while the flames are diſcovering and taking hold of the Unrighteouſneſs.

Sixtly, *They bring into a Patient Frame*; fit to bear Reproaches and Perſecutions from the World, who in the midſt of all this weakneſs (miſery and diſtreſs) lay load upon the Poor Soul, Perſecuting him whom God hath ſmitten, and ſpeaking to the grief of him whom God hath wounded. God ſmites for want of Obedience, for too much propenſity to pleaſe the World, for not coming ſoon enough out of their Cuſtomes, Vanities, Earthly wayes and Worſhips: and ſo ſoon as the Heart and Converſation is given up in Obedience to the Lord, the World is diſcontent, and they ſmite and Perſecute becauſe of the Obedience. Now the more the Spirit is broken by

by the hand of the Lord, and taught thereby to fear him; and the leſs ſtrength it hath in it ſelf, to grapple with the Perſecuting Spirit of the World, the fitter it is to ſtand in God's Counſel, to wait for his ſtrength and preſervation, which is able to bear up its head, above all the rage and ſwelling of the waters of the worldly Spirit in the men of this World.

Much more might be ſaid, but this may ſuffice. What is behind will be felt inwardly, as the Soul waits on God in the leadings of his Spirit, through the Teachings, Chaſtiſements and Diſtreſſes of the Law.

Queſt. *With what kind of things doth the Lord exerciſe the Spirits of his* Iſrael, *to bring their hearts into theſe and ſuch other like precious frames?*

Anſ. With ſeveral ſorts and kinds of things both outward and inward. As,

First, With oppositions, reproaches and interruptions from the earthly part, both in the men of this World and in themselves. There is abundance within and abundance without to resist, disdain and interrupt the Work of God in the heart to oppose and withstand that which he hath begotten there, his leadings of it and its Obedience to him.

Secondly, with Temptations from the Enemy, even of many Kinds, Natures and Degrees, according to the present temper and Condition of the Soul: as either to doubt and so despaire, or be Confident in the Flesh from Knowledge received, out of the pure Fear and fresh feeling of the *Life*: so again either to halt and draw back, or to be over-hasty and forward: so likewise either not to obey and Act for God, or to Act in that Will and Wisdom which is against God. Now these, with such like, are very Numerous, Frequent,

and

and ſometimes very violent and impetuous.

Thirdly, By withdrawings of the Life and ſweet preſence of God from the Soul. Theſe are very frequent from the Lord towards his people, inſomuch as he is called by this Title; "the God *that hideth his face from the houſe of Jacob*," Iſai. 8. 17. chap. 45. 15.

Fourthly, By Buffettings and prevailings of the Enemy. When the Spirit is grieved, the Life wounded and withdraws inward, the Enemy often gets ground, giving wounds and cauſing Bruiſes to the Soul; not onely tempting, but finding entrance and taking in the ſnare the Bird, which once eſcaped & was delivered.

Fifthly, By doubts, Fears and confuſed reaſonings concerning the voice of God and the voice of the Enemy. In the hour of Darkneſs (when the Lord ſeeth good to let forth the Power thereof, and to withdraw the Beams of his Light) how

can that be clearly distinguished, which alone is known and seen in the light? how can the motions, drawings and pure low-workings of the Life be discerned, from the false Images and Transformings of the Enemy? O the misery and anguish of the Poor Soul in this Condition! how is the Poor upright-heart pained between Faith and Unbelief, Obedience & Disobedience, &c, not knowing when it is drawn forward or Backward, or by whom!

Quest. *When do these exercises begin, and how long do they continue?*

Answ. The Lord doth begin to exercise the Soul even in *Egypt*: for after the Promise (of Deliverance from Spiritual *Pharaoh*) the bonds increase, the yoke grows more heavy, *Pharaoh* grows more Violent and Furious, the Captivity increaseth much; but there is no sight of Redemption at all, save to that Eye which is weak and easily over-born in *Israel*. But the

the exerciſes are much more full and ſharp in the wilderneſs, where *Iſrael* is led about, tried, afflicted, conſumed Day by Day, as if he ſhould never come to the Holy Land, nor any of *Iſrael* be left to enter therein. Yea in *Canaan*, in the rich poſſeſſion, in the plenteous overflowings of the Life, there is ſtill ſomewhat left to try *Iſrael* and bring him low with, if at any time he be exalted with the Glory and fulneſs of his own Eſtate, and begin to forget his God.

Queſt. *Why doth God thus exerciſe his* Iſrael? *why doth he lead them in ſuch a knotty, and not in a more eaſie and ready way to the everlaſting poſſeſſion, and to the fulneſs thereof?*

Anſw. Becauſe their Eſtate and Condition requires it. They could not be ſo purified and fitted for the Life, their Veſſels would not be ſo inlarged to receive it in, nor they ſo ſafely enjoy it, were it not for this courſe of Wiſdom, wherein God

exercises and tryeth every cranny of their Spirits, until he hath perfected them and stopped up the entrance of death every where.

Quest. *How do these exercises purify and enlarge them?*

Ans. First, They try the strength and vertue of the Life in them, and discover to them their further want thereof. In the time of the Soul's prosperity there seems to be enough: but the Day of distress maketh manifest the Estate and Condition as it is. Then the Faith, the Love, the Patience, the Meekness, the Constancy and Chastness to the Spouse (loving him, and cleaving to him above all, and in all) many times is found to be less, then it was judged to be.

Secondly, It brings to a waiting on God for support, and for receiving of more from him. Then the Life breaths vigourously, and the Soul hankers after, cleaves to, and sees its need both of the presence and increase

creaſe of the Vertue of the Life. Then he that was rich becomes poor, and he that was full becomes empty and nothing: yea he that had enough to live on and to ſpare, is now preſſed with hunger, want and penury.

Thirdly, It prepares for a clear entrance into and ſafer enjoyment of the fulneſs. As the Soul is more emptied of the ſtrength and Riches it received from God: ſo it is more prepared to enter into and live in the pure Being it ſelf. For nothing can live there, which Vails. In the Life God was, and is, and is to be all in all for ever. That therefore which enters there, and lives and abides there, muſt be poor, empty, naked, nothing, and remain nothing for ever. As it gathers any thing from the fulneſs and becomes any thing in it ſelf thereby, it is ſhut out.

Queſt. *How doth God heal and bind up that, which he hath wounded and broken to pieces with his various and frequent exerciſes?*

Anſw. By opening the Power of the endleſs Life, in the Veſſel which he hath throughly purified and prepared, and filling it with the Power. The free Power of Life, that's the Goſpel. To the meek, to the broken-hearted, to the cleanſed it is Promiſed: and when the work of cleanſing is finiſhed, the wound made wide enough and kept open long enough, and the Death to the firſt Husband fully accompliſhed, then the perfect oyl is perfectly poured in, and everlaſting health and Salvation obtained. This is the end, which God Aims at in the Viſitations and leadings of his Seed: happy are they that paſs through the Vail of Miſery, and drink off the dregs of the Cup of Trembling, not fainting nor ſitting down by the way, but following the faithful Shepherd and leader of *Iſrael*, till they Arive here.

Queſt. *What is the great danger in the Path of Life?*

Anſw.

Anſw. The great danger is of Aſcending a ſtep higher, then the preſent Eſtate and Condition will bear: for by this means the aſpiring Mind gets up, and is exalted and holdeth ſomewhat received from the Life, out of the pure fear which preſerves the heart clean, and out of the ſencible feeling which keepeth freſh and living to God; and then the ſimplicity is betrayed, and a wrong Spirit lives, and a wrong Eye is opened: ſo that there is nothing now but Whoredom from the Life, and the heart exalted and conceited in the way of its Whoredoms, as if it were the pure Bed and moſt excellent way of enjoyment of the Life.

Queſt. *What way is there of preſervation here-from?*

Anſ. Watching to the Life, keeping low in the fear and cloſe to the feeling. Here the aſpirer is ſhut out, or ſoon eſpied at his beginning to enter,

enter, and then the living Croſs received, which Crucifieth and driveth him back. And indeed there is no way of ſafety in the Travels towards the enjoyment of Life, or under any enjoyment before the ſtate of perfect Death, but under the Croſs to that Spirit and Nature which would dwell there, and pleaſe it ſelf therewith, and be ſomewhat therein, and ſo forget the pure everlaſting Spring. Adulterating with the ſtreamings forth of it.

Man was made for God, to be a Veſſel of his pleaſure, and to receive his content, Enjoyment and Happineſs by reflection. So that man's proper work was to watch to the ſpring from whence he came; to be diſpoſed of, ordered, and to be according to his pleaſure. This was Natural to man before his fall, till a corrupt ſpirit by deceit entred him & corrupted him. And while any thing of that corrupt ſpirit or fallen nature re-

remains, he is apt to aſpire in the Self-hood, and to ſeek the enjoyment of what comes from the Fountain (yea and of the Fountain it ſelf alſo) in and according to the will and Wiſdom of the ſelfhood. And here let man receive what Gifts ſoever from God, be advanced to never ſo high an Habitation in the Land of Life, yea have the very Fountain it ſelf given him, yet by this means he will corrupt, loſe the Gift or Spring, be ſeparated from it, and Adulterate with what he can ſtill retain or gather in his own Principle. And here do deep Travellers loſe their way, falling from their Portion in the Land of Life and from their enjoyments in the Paradice of the Pleaſure of the Life, into the earthly and ſenſual Spirit, holding things wiſely and richly there in the earthly Principle, not knowing the remove of their Habitation thither, nor thinking that they are there.

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He that readeth theſe things, let him not ſtrive to comprehend them, but be content with what he feeleth thereof ſuitable to his own preſent Eſtate: and as the Life grows in him and he in the Life, and he comes to meet with the things and exerciſes ſpoken of, the words and experiences concerning them will of themſelves open to him, and be uſeful and ſerviceable to him ſo far as the Lord pleaſeth, he keeping to the leadings, ſavour and Principle of Life in in himſelf, wherein alone his knowledge, ſight, growth and experiences are ſafe.

Now he that would travel ſafely in Spirit unto the Land of Life, let him wait to have theſe things following, written by the Finger of God in his heart, and the ſence and Impreſſion thereof preſerved freſh in him.

Firſt, It is the Free Grace of God which

which begins the Work of Redemption, which cauſeth the Light to ſhine, which worketh the Repentance or turning from the dead State, and alſo the belief in and turning towards the living God.

Secondly, It is the ſame grace alone, that can preſerve and cauſe the Plant of Grace to grow. If there be a withdrawing of the Light, a withholding of the free influence, that which depends thereupon cannot retain its freſhneſs: which the Lord may do as often as he pleaſeth, for the chaſtiſement of the Rebellious part, or for the Tryal of his Pure Life and Vertue in his Plants.

Thirdly, The grace of God viſiting the Soul in the Death, in the Darkneſs in the fallen Eſtate, begetteth Life anew in it, maketh it in ſome meaſure Light in the Lord, openeth an Eye in it to ſee the things of God, an Ear to hear and diſtinguiſh between the ſound

ind of Life and of Death, an heart to turn from and refuſe the vanity, and to turn towards and abide in the living Subſtance.

Fourthly, The Spirit of God carryes on the Work of Redemption by drawing, leading and acting the quickened Soul, by exerciſing that which he hath begotten in the Life, under the Law of the Life. Thus the Life draws the Soul dayly nearer and nearer towards the everlaſting ſpring, and from the fading emptineſs of Sin, Vanity and the Creature-hood; and the Soul, by the enlivened Vertue, dayly follows on after the Life, in the leadings, Spirit and Power thereof. There is a living Soul begotten by the Vertue of the Grace, and the living Soul dayly lives in the Grace, and travels in the Vertue thereof from the Unbelief to the Faith, from the Enmity to the Love, from the perverſneſs to the Strait-

Straitneſs, from the Iniquity to the Righteouſneſs, even from all the territories of the Darkneſs, and alſo from the weak Meaſures and Degrees of the Grace and Life towards the Fulneſs it ſelf, even until it perfectly Center in, and be fully filled therewith.

Fifthly, Where there is a ſtopping of the Vertue received from the Grace, and not an Anſwer of it in the heart, there the Work of Redemption is ſtopped. If the Soul follow not in the drawing, the drawing is loſt, as to it. If the Ear open not to hear the voyce of the Word, or if it be not mixed with Faith in the heart hearing, it proves ineffectual. If ſtrength iſſue forth from the Lord, yet if the Soul receive not the ſtrength which iſſueth forth and Bubleth up in it, or anſwer it not in giving up to it and Travelling on, the Soul abideth where it was at leaſt, if

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it alſo retire not backward from that Eſtate and Condition, whereto the Life had advanced it: for if the Vertue of the Life and Grace be refuſed, there is an advantage given to Death to re-enter, and gain ground by its contrary Vertue and Power.

Sixthly, Mark therefore diligently, how the Lord doth carry on the Diſpenſation of his Love and Free Grace, even as if there were much done by the ſtrength and Diligence of the Creature. What wounding of it ſelf by Repentance! what ſtriving to believe! what wreſtling againſt Enemies and for the Influences of the Grace, and to keep the hope up and the diſtruſt out! what ſtrict watching and waiting, even as if the Creature did work out its whole Salvation!

Seventhly, Though the Creature ſeemeth to do much it ſelf (having received Life from the Grace, and acting

acting abundantly towards God in the Grace) yet it is the Grace and Vertue which comes from the Creator (who is alſo the Redeemer) which indeed doth all: for though the creature repent really, and turn from the Darkneſs with its whole heart, yet the Repentance is of the Vertue which flows from the Grace, and not of the creature which receives the Grace: and ſo likewiſe is the Faith, the Love, the Obedience, the Meekneſs, the Patience, the Watching, the Waiting, the Hoping, &c. Yea the very receiving the Grace, is not of the creature, but of the Grace: for the creature is dead, until it be viſited by the Grace; and by the Viſitation of the Grace alone is made alive, and able to receive it.

Behold then the myſtery of Redemption. God is all in Redemption. God doth all therein as fully as in Creation (it is a new Creation) even

the whole Work thereof; yet the creature quickened and renewed is in Unity with him in his Operations, *Phil.* 2.12,13. He whoſe Eyes are opened can read the Myſtery, and in true underſtanding ſay (if he hath been led and hath proceeded ſo far) *I am able to do all things through Chriſt that ſtrengtheneth me; yet not I, but the Grace of God in me.* Now to bring the creature to this, the Lord exerciſeth it dayly in Obedience unto him, in the Life and Vertue which floweth forth from him, cauſing it to feel its weakneſs as it forgets the Vertue, or aſpires to live of it ſelf on the Vertue received, out of the ſenſible feeling of its Dependance upon the Spring. And indeed, the Vertue that comes from God can alone Anſwer God, and the creature is onely accepted with the Spring and Father of Life, as it is found therein.

Queſt. *But if the Work of Redemption*

demption be wrought by God's creating Power, how cometh it to meet with ſo many rubs and interruptions, and ſometimes overturnings? can any thing ſtop God's Creating Power?

Anſw. So far as God abſolutely pleaſeth to Create, nothing can ſtop or hinder: but the entrance of that, which he beginneth to Create, into the creature and its getting a being there, as alſo the growth and preſervation of it there, may be hindred by the force of Spiritual Enemies, if the Lord pleaſe to permit, or by the grieving and provoking of that Free Power, which alone begetteth and preſerveth Life in the Heart.

Object. *Then the Work of Redemption is not carryed on by an abſolute free-creating Power.*

Anſw. The Creating Power and preſerving Power is the ſame, but the work is ſomewhat different, both in the outward viſible Creation, and in

the inward New-Creation. The preſervation of that which is Created and Planted (unto its growth and Perfection) is by the ſame Power which Created and Planted: but rather in a way of Care, Induſtry, Art and Skill, than of ſuch Immediate Force and Power, though by the exerciſe and putting forth of the ſame Vertue and Power.

There are Three things in Redemption.

Firſt, There is the iſſuing out of the Free Grace, Love, Vertue and Divine Power towards the Creature.

Secondly, There is the opening of the Eſtate of the Creature thereby, convincing and drawing it out of the Alienation from the Life, towards Unity with the Life.

Thirdly, There is the following of the creature after the Life, in the quickening Vertue of the drawings, through

through all the Snares, Temptations, Diverſions and Oppoſitions of the Enemy.

Now there is no hindring of the iſſuing forth of the Free Grace towards the creature, or of thoſe convictions and inclinations of the creature to follow, which neceſſarily enſue thereupon. But the Purſuit and Progreſs of the creature (or its abiding with the quickening Vertue and Power) may many wayes be interrupted and diverted, and ſo the creature drawn from under the influence of the free Covenant: for though the Covenant be free, yet the creature onely partakes of it, as it is drawn into it and preſerved in it.

Therefore let thoſe Fear, who feel the Power and Redeeming Vertue, and know, that notwithſtanding the free and certain Promiſe to the Seed, yet the creature is as Clay in the hands of the Potter, which may

be made a Veſſel of Honour or Diſhonour, as he pleaſeth to favour it or take occaſion againſt it. And who ever would paſs through the Work of Salvation and Redemption, unto the Salvation and Redemption it ſelf; in the living Vertue received from the Life, let him keep faſt hold on thegood Pleaſure, and in it give all diligence to make his Calling and Election ſure, working out his Salvation with Fear and Trembling, becauſe God worketh in him both to will and to do of his good Will. And walking diligently and induſtriouſly in this Path, he may attain the Seal of the Redemption, even that Mark which can never be worn out, and to full Aſſurance of Faith in the Redeeming Power: though it is alſo poſſible for him afterwards, through much negligence & grieving the Spirit whereby he was ſealed, to loſe the ſight of the Mark and the comfort of

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the Aſſurance, which was once freſh and clear in his Spirit.

For a cloſe at this time, I ſhall add a few words concerning the Unity of God's Grace (or free Light of his Spirit) notwithſtanding the various Eſtates and Conditions of man whom it viſits, and the variety of its Operations.

There is a threefold ſtate of Man, wherein the Grace of God viſits him.

Firſt, The Gentile-ſtate, or ſtate of Nature.

Secondly, The Jew-ſtate or Adminiſtration of the Law, wherein God takes him under his own Tuition, making known his will to him, and requiring Obedience of him: and not only ſo, but alſo directs him to the inward Teacher, and to the Principle of the pure Fear, which is the place of Wiſdom's teaching and inſtructions.

Thirdly, The Goſpel-ſtate, or ſtate of Faith, where the Principle is raiſed, the Seed lives, and that is felt ſpringing up, known and enjoyed, which does the Will and receives the Promiſe.

Now in all theſe the Law, the Light, the Life, the Wiſdom, the Power is one and the ſame; but the Adminiſtrations are different.

In the Gentile-ſtate or ſtate of Nature, the Light which man receives there (to diſcover Evil and work him into Good) is of the Spirit and by vertue of the Promiſe. For he had been everlaſtingly ſhut up in the Darkneſs, had it not been for the Promiſe: and it is for the Promiſe ſake and from the free Grace, that he hath any Viſitation in the ſtate of Nature, and any deſires after or leadings towards the good and from the evil; which ſpring not nor can ſpring from corrupted Nature, but from the

the free Fountain of the new Life.

In the Law-ſtate the *Light* grows more clear, the Teacher is there diſcerned and acknowledged, his drawings, warnings, inſtructions and reproofs felt more diſtinctly, and the Soul (that is watchful) continually exerciſed therein.

In the Goſpel-ſtate the Principle of Life is raiſed, the promiſed Seed come, the Power which doth the Will received, and the *Light* of *Life* entring into and poſſeſſing the Veſſel.

Now this is the whole of Man, to wait on the Miniſtration of the *Life* to him in his preſent-eſtate, whether he be yet in the eſtate of Nature, or under the *Law* or under Grace. To know whence his Redemption ſprings, and to wait on the Redeeming Arm for the beginnings, progreſs and perfecting of it: And if he be in the feeling of that Vertue, it is enough:

enough: or if he be but kept longing and panting after it, it is well: yea, if there be but a desire in him after a thirst, there is hope: nay, if there be but the least feeling of his dead, barren and senseless Estate, there is some Life in him, which the Lord loves and will find a time to express his bowels towards: yea, that which is wholly in the Darkness and shut up in the Pit, the Lord hath bowels in him towards, and after many dayes may please to visit. Oh the height, the depth, the length, the breadth of the Riches of the Mercy and Love of God! who knows his yearning towards Souls, and his wayes of visiting and redeeming! O my Soul, hope thou in the Lord for evermore, and leave not breathing towards him, till thou and his whole Creation be filled and satisfied with him; and then fetch the full breath of Life in him for ever.

THE END.

A Poſt-ſcript.

I Have been Treating of the Inward Work, as it is wrought in the heart by the Power, and brought to the ſenſible Experimental Knowledge of the Creature; yet would not be ſo underſtood, as if I made void what was done without by Chriſt in his own Perſon, or any of thoſe ends and purpoſes for which it was wrought, and appointed ſo to be done by the Father: though this I know, that the knowledge of thoſe things with the belief therein, or any Practices and obſervations therefrom without the Life, can no more profit now, than the *Jews* literal knowledge of the Law could profit them, when they were rejected therewith. And ſince the Apoſtacy, of this latter

ter Age eſpecially, I have clearly ſeen in the Spirit of the Lord, that the Profeſſors Knowledge of the Letter of the Goſpel, and cleaving to their apprehenſions which they gather therefrom, is become a Snare and Trap to them, to keep them from feeling the Power, and living in the ſenſibility of the Vertue of the Grace, even as the *Jews* Table (or gathered knowledge from *Moſes* and the Prophets) became their Snare and Trap. The Lord open their Eyes in his due time to diſcern it, that they may not withſtand that Miniſtration and Revelation of his everlaſting Goſpel, which God ſeeth good to viſit the Apoſtatiſed world with, after this long dark night of the Apoſtacy; whereof thoſe that ſtick in Forms, or knowledge of things from the Letter without the Power, cannot but prove the greateſt

Ene-

Enemies, Oppoſers and Perſecutors.

Now to help them a little, if the Lord pleaſe, in the rouling of my bowels towards them I find my heart opened, to lay a few things before them.

Firſt, With my heart, in the ſight of the Lord do I own that Principle, which formerly wrought in ſome of them, which I my ſelf was wrought upon by, and knew not onely the outward knowledge which they were acquainted with, but alſo the inward work: and I alſo knew what I called the Light of Nature, and what I called the Light of the Spirit, the one whereof was not the other, but differed as far as Spirit and Fleſh.

Second, I alſo own all the Openings and Refreſhments which they received from the Lord in reading of the Scriptures, in their Publick or Private

Private Exercises, and the Experiences which they had from God in their own hearts: and I know that these things in themselves were true, in their Proportion; however their present sence, and holding of them out of that wherein they received them, may justly be judged by the Spirit of the Lord in his Servants.

Thirdly, Though those things were true in their day, and in their Proportion and Measure, yet in them they might lose their vertue and die; and so they not retain the thing in its Life, in its own Principle, in the newness of the Spirit, in that Birth to which God gave it, but onely an Image of it in the Natural understanding, in the earthly part, in the dead Principle: and then their knowledge of God and their Experiences cannot but be corrupted, and now become the possession of Death, and the Engines of Death in their hearts.

hearts. Again, God had ſomewhat further to manifeſt, even to bring forth that, which they ſo earneſtly prayed for in that Day; which they, having abided in that Vertue wherin they prayed, might eaſily have diſcerned and embraced: but being out of that, and pleaſing themſelves with the litteral knowledge of the things they then received, holding them in the wiſe earthly part, that part cannot but ſtumble at the low and contemptible Appearances of God, which are ſtill offenſive to that part. The great Glory of God is hid in a little Seed, and how can the great Eye of the fleſhly-wiſe ſee it? We have *Moſes* and the Prophets, ſaid the *Jews* after the Fleſh; But as for this man, we know not whence he is. Even ſo it is now: We know the Relation which the Scriptures have given of Chriſt by the Apoſtles, we are ſure this is of God, ſay the Profeſſors:

ſeſſors; but as for this little Seed of the Kingdom, or Light of God in the heart, we cannot believe that all we want is to ſpring up in it.

Now *Fourthly*, there is a neceſſity both of the knowledge of Perſons to paſs away, and alſo of their Experiences to be given up and let fall, in theſe two caſes following.

Firſt, When the Vertue is withdrawn from them, when Death hath caught them, when they become Death's goods. For that which is received from the Life, is onely profitable to the Soul in the vertue of the Life. When the earthly part hath caught them and ſeated it ſelf there, they then become the ſtrong holds of the Enemy, and the Engines of Death to the heart; ſo that then Life and true Relief is not to be had in them, but where the Eternal Vertue pleaſes next to appear.

Secondly, When God hath ſomewhat

what to bring forth further in the world or in any particular heart, to make way for it, he brings Death upon that which was before living. Thus when God is pleaſed to bring forth a greater Meaſure of Faith and Power of his Spirit, he diſtreſſeth the heart, making the fore-going Faith and Power appear weak and paſs away, and many times for a ſeaſon ſhutteth up the Soul in the unbelief, until the Freſh Faith and Freſh Power ſpring up and ariſe. And this cauſeth the neceſſity of the further Diſpenſations of his Eternal Vertue to appear, and the Beauty of them to ſhine, which they would not have done ſo abundantly, had it not been for the fore-going diſtreſſe of the hea[illegible]

The[illegible] yet ſome things further weighty upon my heart to lay before them, needful for them to conſider of, which may be ſerviceable and

helpful to them in their preſent Condition, if the Lord pleaſe to open their hearts and impreſs them thereon. They are four Propoſitions, relating to the right Knowledge of the things of God, which are theſe following.

Firſt, *That the Knowledge of the things of God comes from the Spirit.* As the Scriptures themſelves came from the Spirit: ſo the true Knowledge of them is alone given, to any man which receiveth it, by the ſame Spirit. And no man living can know the mind of the words which the Spirit ſpake, but as the ſame Spirit which ſpake them, gives the meaning of them.

Secondly, *That the Knowledge of God* (the living Knowledge, the ſerviceable Knowledge) *is held in the Spirit and in the Birth which is of the Spirit.* Man's natural part is not the true Treaſury, nor is man's Reaſon

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to be Maſter of any of the things of God's Spirit; but that which holds the Knowledge of the Kingdom, the Grace of the Kingdom, the living Experiences, is that which is born of the Seed of the Kingdom; and man's Reaſon is for ever to be ſhut out of the things of God, further than it bowes, is limited and ſubjected.

Thirdly, *That the Knowledge received from the Spirit, is ſtill to be tryed by the Spirit.* The Spirit alone can keep it living, and the Spirit alone can tell whether the Life and Vertue be ſtill in it, or whether Death hath caught it: whether it be Manna fit for the Soul's Food; or Manna once given, but now corrupted. O my Dear Friends, wait to underſtand my Experience concerning this thing, which is this. That which I had certainly received from God, and which the true Birth at firſt had

fed on, the earthly Birth would be catching at, laying hold of, and treasuring up to feed on at another time. Likewise in my reading of the Scriptures, I lay open to this great snare of reading in my own will, and of gathering from thence in mine own understanding, & so growing wise concerning the things of God after the Flesh: for though, at that time, I was not without living Knowledge and Experiences of God, yet I knew not how to turn from the Death, nor to keep to the Life; and so the bad, the lean, the earthly, the ill-favoured overgrew the good and wel-pleasing to God, and brought it into bitter misery and Death. O that ye knew being begotten of the Will of the Father, and keeping the Will of the Father, & receiving the Bread dayly from his hand. That which man conceiveth concerning the Scriptures, is not the pure Milk of the Word, but

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that which the Breasts gives out: that is it which hath the Immediate Life, Vertue and true Nourishment in it. And this must be returned back into the Treasury, and not held in the earthly part, in the earthly will and understanding, but received from the Life again when it is again needed: yea, this have I often known, that when I have been in great distress, I have received fresh comfort from the Lord: but running to that afterwards, it never was able to comfort me, but more deeply wounded me. And thus hath the Lord been Teaching me to live upon himself, and not upon any thing received from him, but upon the Life it self, the Mercy, the good Pleasure, which Proportions out the living Bread dayly to the living Birth.

Fourthly, *It is easie receiving of Knowledge in the earthly part, in the*

earthly Wiſdom, out of the Spirit and living Vertue. When one readeth a Scripture, it is eaſie conceiving and apprehending a meaning ones ſelf, or taking in another man's meaning; but it is hard abſtaining from all conceivings and reaſonings of the mind, and waiting for the pure Will and Opening of the Spirit therein. Alſo it is eaſie retaining of Knowledge, and making uſe of it in the will and wiſdom of the earthly mind (for both theſe are natural) but it is hard denying the reaſon, the thoughts and imaginations, and watching to the Spirit.

O Profeſſors! wait for the living Appearance of God, even for the freſhneſs of his Spirit in your ſpirits, that in that which cometh from the Spirit ye may know the Spirit, and may alſo know how to turn to him and abide with him, having the watch

watch ſet againſt that wiſdom in your ſelves, which in all Ages and Generations is eternally ſhut out of the things of the Kingdom, although it may gather, get and hold a vaſt Knowledge of the things of the Kingdom in the earthly Treaſury. Thus Fleſhly-*Iſrael* hath the Wiſdom of the Letter, but Spiritual-*Iſrael* the Wiſdom, Vertue and Life of the Spirit in all Ages and Generations. And though he that is born after the Fleſh, deſpiſeth him who is born after the Spirit, yet this is God's Heir: and the bond-woman, the earthly wiſdom, with all her Children (even the greateſt Giants in Knowledge, Profeſſion of Religion and Scripture Operations) muſt be caſt out, and ſhall not Inherit the Land of Life. This is written that that might be raiſed in you by the Power, which is to Inherit the

Life Eternal: and ye not find your Souls deceived when the Light of that Day fully opens, which hath already dawned.

I was in a poor low Condition, when the Lord formerly visited me; as lost, as undone, as miserable as any. What Knowledge, what Life, what precious Vertue I then received, was from God's Grace; which was still his own, and he might call for it at his pleasure. And surely, he which hath received from the Fountain, ought to trust and to give back again to the Fountain, when he calleth for it; and then to remain Empty, Naked and Desolate, until he be [illegible] freely visited. This is an hard [illegible]sion, who can learn it? Who can trust his Life with the Fountain, and lie open to what follows? Yet this did the Lord require of me: and my heart being not wil-

willing to part with my Life, but ſtriving to retain it, and grow in the firſt way of the Diſpenſation of the Grace unto Perfection, he brake it after an unutterable manner, and brought ſuch a Miſery & Deſolation upon me as I could not poſſibly have ſuſpected, having been ſealed by him. And now he is Teaching me to live more fully upon his Grace, or rather upon the Spring, where I am nothing, where I can be nothing for ever: but he is and will be what he will be, and when he will be; and nothing in me can be ſatisfied with him, but what is of him and lives in him. And here all that I have known, or formerly taſted of him, ſprings up again at his pleaſure; and I drink of the old Wine and alſo of the new, but have nothing at my own diſpoſe. And when I catch at any thing or would be any thing, I loſe the Spring and

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Corrected for my Backſliding and Adultery of ſpirit, but am ſtill again viſited with freſh Love, and the ſpringings up of the freſh Power and Life, and freſh Viſitations of the rich Mercy and Grace, which the everlaſting Fountain naturally openeth in its own. The Pearl is exceeding Rich, the Treaſure of Life unutterable; and he that will poſſeſſe it muſt ſell all for it, even all his Luſts and Corruptions, yea all the Riches of his Nature (the beſt of his Will, the beſt of his Wiſdom moſt refined) nay not onely ſo, but all the Riches of his Spirit, all that he hath held or can hold out of the Life. Then, when he is poor in Spirit, and hath nothing in himſelf but emptineſs, nothing ſo much as to receive or retain the Life, but what is formed, groweth up in, and is preſerved in the Life according to its own meer will

and

and good pleaſure; then alone is it fit to be comprehended and brought forth in the Eternal Spring. Perfectly happy is he, who is perfectly poſſeſſed thereof: yet he is not without a Proportion of bleſſedneſs alſo, who is mourning after it and Travelling towards it; which can never be attained by the Natural Part's retaining the Letter of any Spiritual Revelation or Knowledge, but onely by beginning in the Eternal Vertue, abiding in it and Travelling from Death to Death, and from Life to Life, till all be ſlain which is to die and periſh in the way, and all be raiſed and perfected which is to receive, and live in the Kingdom and Crown of Life for ever; which the Lord layes before all to run after, but none but the Spiritual Seed (begotten of and abiding in the Spirit) can obtain. Mind then this brief Summ.

The

The loſt Creature, the undone Creature, is graciouſly ſought after and viſited by the Fountain of its Life and being.

Being viſited with the Mercy and Grace, and impreſſed, it receiveth ſomewhat of the Grace and Living Vertue from the Fountain.

Having received ſomewhat, the Creature is apt to retain it in the Creaturely Veſſel (even in the own will, and to inlarge the own Wiſdom thereby, and ſo to become ſomewhat again in it ſelf) forgetting the Spring.

As the Creature retaineth any thing in the Natural part out of the Immediate feeling of the Living Vertue, it corrupts, it Adulterates from the living Spring.

And

And that, which any one hath thus Adulterated with, muſt be taken from him, and he be made dead to it, and it to him, before he can be recovered into a Living State, fit to enjoy what he formerly received, or further to receive of and grow up in the freſh Living Vertue.

THE END.